لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

# THE REVIEW OF RELIGIONS

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*Wafa 1356—July 1977*

EDITOR
M. G. AHMAD

# THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

*(For inland correspondents)*
Nazir Islah-o-Irshad,
Sadr Anjuman Ahmadiyya,
Rabwah. Pakistan.

*(For foreign correspondents)*
Secretary,
Ahmadiyya Muslim Foreign Mission
Tahrik-i-Jadid, Rabwah, Pakistan.

# THE REVIEW OF RELIGIONS

## A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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*Mirza Tahir Ahmad*


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نحمدہٗ ونصلی علیٰ رسولہ الکریم


# The Review of Religions

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## A Verse from the Holy Quran

و قل للمومنٰت یغضضن من ابصارھن ویحفظن فروجھن ولا یبدین زینتھن الا ما ظھر منھا ولیضربن بخمرھن علی جیوبھن ولا یبدین زینتھن الا لبعولتھن او اٰبآئھن او اٰباء بعولتھن اوابنائھن اوابناء بعولتھن اواخوانھن اوبنی اخوانھن او بنی اخوتھن اونسائھن اوما ملکت ایمانھن اوالتابعین غیر اولی الاربۃ من الرجال اوالطفل الذین لم یظھروا علی عورات النساء ولا یضربن بارجلھن لیعلم ما یخفین من زینتھن وتوبوا الی اللہ جمیعاً ایہ المومنون لعلکم تفلحون ۔

"And say to the believing women that they restrain their eyes and guard their private parts, and that they disclose not their natural and artificial beauty except that which is apparent thereof, and that they draw

their head-coverings over their bosoms, and that they disclose not their beauty save to their husbands, or to their fathers, or the fathers of their husbands or their sons or the sons of their husbands or their brothers, or the sons of their brothers, or the sons of their sisters, or their women, or what their right hands possess, or such of male attendants as have no sexual appetite, or young children who have no knowledge of the hidden parts of women. And they strike not thair feet so that what they hide of their ornaments may become known. And turn ye to Allah all together, O believers, that you may succeed." (24 : 32)

A good deal of misunderstanding, lack of proper knowledge and confusion about the Divine injunction of Islamic *Purdah* prevails not only among the non-Muslims but even among the followers of Islam themselves.

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It should be remembered that before the advent of Islam, women in Arabia did not observe *Purdah*. Even in the early days of Islam it was not observed in the Muslim society. It was in the year 5th of Hijra that the Divine Commandments about *Purdah* were revealed to the Holy Prophet of Islam. Accordingly all the Muslim women were told to obey the Divine commandment about *Hijab*.

The above-quoted verse from Sura Al-Nur is most relevent in this connection.

The following inferences, from this verse and from a few other relevant verses, constitute the basic Quranic teachings about *purdah*.

1. The central point in the Divine commandments about *Hijab* is that Muslim women should not display and disclose their beauty except to their near relatives. The Divine Commandment has defined these near relatives as, husband, father, son, brother, paternal and maternal uncle etc. The word *Zeenat*,

used in the Holy Quran, which we have interpreted as beauty, includes both natural and artificial beauty. It signifies the beauty of face, form and person and also includes the beauty of dress, ornaments and make up used for beautifying purposes by women of different ages and different countries.

2. Keeping in view the difficulties the women may face in observing *purdah* the Divine commandment has exempted certain parts of the body from the above injunction. These include all those things which it is not possible for a woman to cover such as, her voice, gait or stature, her hands which she needs for doing all types of jobs, her feet, because she has to use them to walk, her eyes to see and find the way and her nose for breathing purposes. The rest of the face and body should, however, be veiled and hidden from all eyes.

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3. The injunction: 'They display not their *Zeenat*,' also includes that a Muslim women should not shake hands except with those who are in the prophibited category of marriage with her. This direction is issued because shaking hands can also cause them to display their beauty.

4. Islam has also urged the Muslim woman to try to keep her voice serious while talking to men and to keep it devoid of all softness. They are further enjoined to preserve their dignity and decorum in dealing with the members of the opposite sex.

5. Islam also directs the Muslim man and woman not to meet in isolation any woman or man outside the prohibited degree of marriage. If they are to meet at all, a member belonging to the prohibited category should be present during the meeting.

6. As to find the way the eyes are exempted from *purdah* it is directed that the Muslim men and women should keep their eyes downcast when they happen to face each other. It follows from it, therefore, that it is not allowed for a man to ogle any woman and vice versa. A casual glance without any

intention is, however, another matter.

7 It should also be noted that the injuctions to observe *purdah* are to be imposed when boys and girls attain puberty. Small children of both sexes are exempt from these. Similarly, very old women are also exempted.

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Keeping the above mentioned conditions and limitations in view, it is allowed that the Muslim women may go out of their homes as often as it is legitimately neceessary for them to do so. They can also leave their homes for the purposes of recreation etc. No undue limitations are placed by Islam in this matter. During the days of the Holy Prophet of Islam the Muslim women are reported to join educational institutions as teachers and students. They used to go out to do their household jobs as well. In times of wars they used to join the Muslim armies and work as nurses. In cases of emergency they have been reported to actually fight the enemy. They used to offer the *Fajar* and *Isha* prayers in the mosque by making a separate line behind the lines of men. Islam does not prohibit them from doing all these and similar things. Nor does it allow to make the women prisoners in the four walls of their houses, though it definitely ugres them to concentrate their attention on the training of their children in order to make each successive generation better than the preceeding one, so that the Muslim society as a whole should develop and prosper, morally, spiritually and materialy. With this end in view Islam requires all Muslims, men or women, to maintain the spirit of peity, virtue and *Taqwa* in all their desires, thoughts and actions.

# Ahmad the Messenger of Latter Days*

*By the late Hazrat Mirza Bashir-ud-Din Mahmud Ahmad*
*Second Successor to the Promised Messiah.*

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— II —

Although the future prophet was at this time busy in helping his father in his worldly affairs, yet it was elsewhere that his mind rested. Here was another case of

"While hands the household duties tend,
The mind rests elsewhere on some absent friend."

The smallest leisure he could snatch from these litigations, he would devote to the remembering of God. In the many journeys he had to undertake during these days in connection with the law suits, he did never allow his prayers to miss their proper times. Even when a suit was in process of hearing, he would not forego his prayers. So it happened that on one occasion when he was in attendance at a court to conduct a certain suit, which had an important bearing on many other subsequent suits and in which a favourable decision would have secured to him many of his rights, the court was occupied with the hearing of some other important case and there was some delay. The hour of prayer arrived. When our hero saw that the court was busy with the other case and the time for prayer was passing, he resigned his own case to the care of God and himself retired to a corner, where he performed his ablutions and commenced his prayer under the shade of some trees. When he had begun his prayer, his name was cried in the court, but he continued undisturbed performing his prayer and paid no heed to the summons. When the prayer was finished he felt certain that the case must have been decided *ex parte*,

*Continued from the Review of Religions, June, 1977.

in favour of his opponent, because it is the rule in courts of law that when one of the parties fail to put in appearance in the court, the opposite party is granted an *exparte* decree. Possessed by such an impression he entered the court and learnt that the case had already been decided. As it was necessary to know the nature of the decision, he, proceeded to ascertain the same, and learnt that the magistrate who was an Englishman, had disposed of the suit on the merit of the documentary evidence in the record, and that the decision had been given in his favour. Thus had God Himself worked as his advocate in the case. In short, he was employed in these worldly duties like one forced to do work against one's will, although the work was actually to his own profit because being the heir of his father the safeguarding of his father's property was, in fact, the safeguarding of his own. This apathy to what was profitable to himself was a proof of his estrangement from the world and absorption in God.

Although the future prophet was always indifferent to world affairs, he was by no means idle. On the contrary, he was very industrious. He loved retirement but was never afraid of labour. It often happened that when he had to perform a journey, he would send his servant before him with his horse and himself traverse on foot a distance of 22 or 25 miles to reach his destination. As a matter of fact, most of his journeys were performed on foot. He would seldom use any kind of conveyance. This habit of walking he kept up till his last days. When he had passed the age of 70 years and was a prey to several serious maladies, he would still in his constitutional walks traverse daily a distance of 4 or 5 miles and sometimes of 7 or 8 miles. He himself would recount about his younger days, that sometimes he would rise before the hour of morning prayer (which is due 1½ hour before sunrise) and go out for a walk and would already reach Wadala which is about 5⅓ miles from Qadian on the road to Batala when it would be time for the morning prayer.

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## His Father's Death and Fresh Difficulties

The Promised Messiah was nearly 40 years of age when in the year 1876 his father was taken ill, and though there was nothing particularly serious about the illness, yet the Divine revelation came to him : والسماء و الطارق meaning "I swear by that which appears in the night and what knowest thou would appear in the night," and simultaneously the sense was conveyed to his mind that the revelation prophesied the death of his father, which was to occur after night-fall. This was the first verbal revelation that came to the Promised Messiah, although before this he had many experiences of truthful dreams, which met with clear fulfilment in their proper times, and to which even Hindus and Sikhs, many of whom are still living, bore witness. In this revelation, God seems to have meant to break to him most affectionately, that now his worldly father was about to leave him, and that henceforth God Himself would be for him a heavenly father. However, that may be, in any case, the first revelation that came to the Promised Messiah was the one which prophesied to him the death of his father. The news was naturally of a painful nature and actually it made him sad and the thought passed through his mind as to how after his father was gone, he was to find a living. Upon this there came another revelation in which God consoled him and fully allayed his fears. The event will best be described in the words of the Promised Messiah himself. He writes :

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"When I was informed that my father was to die after sunset, the news caused me the pangs instinctive to humanity, and since some of the important sources of our family income were bound up with his life-e.g., the pension and the good service annuity he received from the British Government—the thought passed through my mind as to what was to happen after his death, and there came a flutter in the heart that perhaps now were to come the days of poverty and pain. All these thoughts passed through my mind in a moment like flash

of lightning. Immediately there came over me a trance and the second revelation came, الیس اللہ بکاف عبدہ "Is not God all-sufficient for his servant?" The Divine revlation was immediately followed by a feeling of relief in the mind just as some painful wound is suddenly healed by some potent ointment..... when the revelation الیس اللہ بکاف عبدہ came, I understood that God would not allow me to perish. I then wrote down the revelation and made it over to a certain Hindu Khatri, Malawamul by name, who is a resident of Qadian and is still living (He is alive even at the present time-author)*. I also told him the whole story and sent him to Amritsar, in order, with the help of Hakeem Maulvi Muhammad Shareef of Kalanaur, to get the revelation inscribed on a stone and made into a seal and to come back with it. I selected the Hindu for the work simply in order to make him as well as Maulvi Muhammad Shareef witness to this grand prophecy. In due time Maulvi Muhammad Shareef got the signet prepared for Rs. 5 only and forwarded it to me and it remains with me still.

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In short the day on which the Father of our hero was destined to die, the same day some hours before evening a revelation about the coming event was given to our hero and it was accompanied by a consolation from God asking him not to be afraid as God Himself would make provision for him. The same day after sunset his father expired and thenceforth was opened a new chapter of our hero's life.

The property left by his father consisted of certain houses and stalls in Batala, Amritsar and Gurdaspur and also houses, stalls and lands in the village of Qadian. Our hero and his brother were the only heirs to the property and according to the Muhammadan law and usage each of them was entitled to a half share of the same which in the case of our hero was sufficient to meet all his worldly expenses. Our hero, however,

*Lala Malawamal died in the year 1951.

did not ask his brother to partition the property, but left to him the management of the whole, himself remaining satisfied with whatever his brother chose to give him out of the proceeds. Thus it happened that his elder brother came to occupy for him the place of his father. But since he lived in the place of his employment at Gurdaspur, it happened, that at this time our hero had to endure considerable hardship and had even to suffer the pinch of want in the ordinary necessities of life. These difficulties continued till the death of his brother. The time was in fact a period of trial for him. The patience and fortitude with which he bore the trial was an unmistakable proof of the greatness of his soul, because though he was entitled to an equal share of the property bequeathed by his father, yet seeing how fond his brother was of the things of the world, he refrained from demanding his share and remained content with bare food and clothing. It is true, his brother, in his own way, would try to meet his wants and even did entertain a kind of affection and regard for him, still since the two natures were so different——the one altogether immersed in worldliness, the other altogether averse to the world,—there was always ample room for misunderstandings. His brother, in fact, considered him to be a man of obsolete views and slothful habits, and would sometimes openly express his regret for the fact that our hero would not apply himself to any work. On one occasion when our hero applied to him for a small sum of money to subscribe to a certain paper, he refused to pay remarking that it was a piece of extravagance, and that while our hero was reluctant to undertake any work it was not proper that he should squander his time in the useless study of books and papers. It may be remembered that the answer was made at a time when the speaker was in virtual possession of the whole of our hero's property. In short, the brother, by reason of his extreme worldlymindedness, could neither appreciate the necessities of our hero nor feel inclined to meet them. This naturally proved a considerable source of hardship to our hero. What was more painful, was that while his brother, for


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the most part, lived outside Qadian, his employees during his absence were specially active in persecuting our hero.

## Holy Exercises

It was during these days that the command came to him that in order to win Divine blessings it was necessary to undergo a certain amount of holy exercises and that he should observe fasts. In obedience to this command *he kept on fasting for six successive months*. It often happened during this time that when the day's meal was sent to him from his home, he gave it away to the poor and when in the evening after breaking his fast he sent home for food, the request was met with a flat refusal and he passed the night on mere water or some similar thing, and with the next morning began to observe another full day's fast. In short, this period was for him a time for great trial and travail, but he bore them all with extreme patience and fortitude, and even in moments of the greatest difficulties never, by either word or sign, suggested a partiton of his share of the property.

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## His self Abnegation

Not only in the days of fasts, but even ordinarily it was his habit to distribute his food among the poor. Sometimes after giving away his food, there would be left for himself only a small bit of a *chapati* (unleavened bread) not more than *a chhatank* (2 ounces) in weight. At other times he would give away the whole of his food and himself remain content with chewing a few fried grams. It thus happened that there grew around him a company of poor people who constantly lived with him. A remarkable contrast was thus presented by the company which surrounded each of the brothers. Round one were assembled people who were rich and well-to-do, while round the other were gathered people who were poor and needy, whom their benefactor gave a share out of his own scanty morsels and whose need he always preferred to his own.

## His Appearance on the Public Stage

It was during this time that the Promised Messiah began

his work in the service of Islam and to contribute articles in the various papers in refutation of the Christians and the Aryas. This immediately brought his name to popular notice. Personally, however, he continued to live his old life of retirement and seldom appeared in the public. His time was spent in one small cloister of a mosque. The room measured only 6 feet long and five feet wide. If any visitor came, he was received in the mosque. In short, during this period his name began to be publicly known, but he himself still dwelt in the corner of solitude.

## More Revelations

During this period of self-discipline, he began to receive revelations with greater frequency and often had intimations regarding future events which found fulfilment in due course, and resulted in making him stronger in his faith. His friends, among whom there were several Hindus and Sikhs, witnessed these events with surprise.

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## The Barahin-i-Ahmadiyya

In the beginning he was content with contributing articles to the newspapers. But when he saw that the enemies of Islam were getting bolder in their attacks and the Mussalmans, unable to withstand their assaults, were daily losing ground, his zeal for Islam was fired and, directed by a Divine revelation, he resolved to write a book expounding such data in proof of the truth of Islam as would leave the opponents helpless, and stop them from ever after venturing in the field against Islam, and in case they did so to furnish every Mussalman with arguments sufficient to overwhelm such opponents. With this resolve he started writing that great book now well-known by the name of "Barahin-i-Ahmadiyya" whose like is not to be found in any other human production. When one part of the work was finished, he appealed to several quarters for help towards its publication, and it was published with the help of such contributions as were received from people, who

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from the articles which had already appeared from the pen of the author had come to recognise his high abilities. The first part was merely in the way of a notice. Its publication, however, produced a great effect in the country. For although it was only a preliminary notice, yet even here the data laid down for the domonstration of truth were such as were sufficient to convince every reader of the innate grandeur of the work. Moreover, in this notice the author stipulated that of the numerous excellences of Islam which he would describe in the book, if the follower of any rival religion should succeed in proving the existence of the same in his own system or even of a half or of a fourth, then the author would present to him as prize all his properties of the value of Rs. 10,000. (This was the only occasion when he sought to derive some advantage from his properties. He offered it up as a prize, so that by any means, whatsoever, the advocates of the rival creeds might be persuaded to enter into the lists against Islam and the victory of Islam be fully established). The first part of the work was published in 1880. The second part followed in 1881, the third in 1882 and the fourth in 1884. And although the plan, on which the work was projected, had to be abandoned half-way because while the work was in progress, he was informed by revelation that for him a different way was destined for service to the cause of Islam, still the work, so far as it was completed, was sufficient to open the eyes of the world. After the work was published friends and foes alike acknowledged the high merits of the author. Among the enemies of Islam the work inspired such an awe as prevented any of their advocates from venturing upon a reply. To the Mussalmans it brought such joy that even in the absence of any claim on his part, they recognised the author as the promised Mujaddid (Reformer) of the age, and many of the eminent theologians of the time acknowledged without demur the superiority of his genius. One of them, Maulvi Muhammad Hussain of Batala, who was at that time the leader of Ahl-

Hadis sect, also called the Wahabis, and was held in more than ordinary respect by tnat community, and who in consequence was also honoured by Government wrote a long article in recommendation of the book, and went as far as to say that no book like it had been written in defence of Islam during the last thirteen hundred years.

In this book the Promised Messiah had, among other things, recorded some of the Divine revelations received by him from time to time. A few of them may be mentioned here because subsequent events will go to bear out their truth.

دنیا میں ایک نذیر آیا پر دنیا نے اسے قبول نہ کیا

خدا اسے قبول کرے گا اور بڑے زور آور حملوں سے

اس کی سچائی ظاہر کردیگا ۔

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"A warner came unto the world but the world accepted him not; yet God will accept him and manifest his truth by mighty attacks."

یاتیك من كل فج عمیق و یاتون من كل فج عمیق

"Multitudes will come to thee from everyside multitudes will come from every side."

بادشاہ تیرے کپڑوں سے برکت ڈھونڈھیں گے

"Kings will seek blessings from thy clothes."

These revelations were published in the Brahin-i-Ahmadiyya in 1884 when he was a person but little known. But no sooner was the book published than his name spread to the farthest parts of Hindustan and many an eye was fixed upon him in the the hope that he would champion the cause of Islam and save it from the attacks of its foes. The people were right in this hope. But God had resolved to fulfil the hope in a way different from what they had come to expect and events were to show that those very persons who were prepared to give up their lives for his sake were later on to

prove most thirsty for his blood and to endeavour by all means to bring him to naught. The public acceptance of his claim was destined not to be brought about by human means. It was to be effected by mighty attacks of God.

## The death of His Brother

In the year 1884 the brother of the Promised Messiah died. He was childless and so the Promised Messiah became the heir to his property too. He, however, refrained from taking possession of it out of regard for the feelings of his brother's widow and at her desire gave up half of it to his son Mirza Sultan Ahmad, whom she had, according to the custom of the country, adopted as her son. As regards the question of adoption, he gave his clear opinion that adoption was not legal in Islam. In the case of his widowed sister-in-law however he gladly gave away half of the property in order to please her and to provide for her maintenance. Regarding the other half of the property also he still refrained from entering into possession of it which remained for a long time in the possession of his relatives.

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## An eminent disciple of Ahmad

One year and a half after the death of his brother under the guidance of Divine revelation he married for a second time at Delhi. At this time, since the Barahin-i-Ahmadiyya had already been published, a few visitors began to arrive in order to meet him; and Qadian, which is situated in one retired corner of the country, began once a month or once in two months to have the honour of receiving a guest. And the more widely the book was read, the farther his fame began to spread. It was in fact a study of this book which made that great man regarding the eminence of whose attainments and learning friends and foes have brone unanimous testimony and who in whatever society he chanced to be placed, had invariably impressed it with the superiority of his genius. it was a study

of this book which made this great man a lover and devotee of its author, and though himself the beloved of thousands, made him deem it a pride to be among the votaries of the grand personality. I of course, mean my honoured teacher Maulana Maulvi Nur-ud-Din, who at the time of the publication of the Barahin-i-Ahmadiyya was the special physician to the Maharaja of Jammu. It was there that he had occasion to study that book and was so much captivated by it, that till the moment of his death he did not part from the association of the Promised Messiah.

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## The oath of Discipleship

In short, the effect of the book began gradually to spread and many a people wrote to the Promised Messiah praying that he might accept from them the oath of discipleship. But he always declined and replied that all his actions depended upon Divine guidance; till in the month of December 1888, the revelation come to him directly that he should accept from people such oath of discipleship. Accordingly the first oath-taking took place in the year 1889 at Ludhiana, in the house of one sincere follower named Mian Ahmad Jan, and the first to take the oath was Maulana Maulvi Nur-ud-Din (may God be pleased with him). The same day altogether 40 persons took the oath.

They were slowly followed by a few others, till in the year 1891 a memorable thing happended. This was that Ahmad was informed by revelation that Jesus of Nazareth, in whose personal second advent both the Muhammadans and the Christians believed, was really dead and could not retnrn to the earth, and that what was meant by his second advent was that a person should appear in the character and spirit of Jesus and that the said person was none else than himself. When he attained to perfect conviction regarding this truth, and when repeated revelations commanded him to publish the same to the world, then he had no alternative left but to stand up to the task.

The revelation was received by him when he was at Qadian, and he told the members of his family that henceforth such a task had been entrusted to him as was sure to create opposition. He then proceeded to Ludhiana and issued a manifesto announcing his claim to the Messiahship. This was in 1891. No sooner was the announcement made than there was a great stir all over Hindustan and such a storm of opposition was raised as made every one cry 'peace'. Those every theologians who formerly had commended him, now stood up to denounce him. Maulavi Muhammad Hussain of Batala, who in his paper "Ishaat-us-Sunnat" had written very strongly in praise of the claimant, now moved heaven and earth to thwart him. He said "I was the person who raised this man and now I am he who will bring him low, "meaning that it was through his support that the claimant had attained to some eminence, but that now he would oppose the claimant so bitterly that he would lose his place in public esteem and would altogether be discredited.

The said Maulavi in company with some other theologians come down to Ludhiana and challenged the claimant to a controversy. This was accepted. But the opponents in course of the controversy took such an unfair line of argumentation that no result followed from the debate. And when the Deputy Commissioner saw that a serious quarrel was afoot which might lead to riot, he by a special order compelled Maulavi Muhammad Hussain to leave the town the same day. Then on the advice of certain frineds who apprehended that a similar order might also issue in respect of the Promised Messiah, the latter left Ludhiana for Amritsar. Here he waited for eight days. It was then ascertained from the Deputy Commissioner that no such order had been issued in respect of the claimant. The latter thereupon returned to Ludhinaa and stayed there for nearly a month. Afterwards he returned to Qadian. After a short stay here he went back to Ludhiana. After stopping here for some time he proceeded to Delhi and arrived there on the morning of December 28, 1891. Delhi was at that time regarded as the centre

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of learning in all Hindustan and here, therefore, before anywhere else the opponents had taken measures to infuse in the people a spirit of opposition to the claimant. No sooner did the latter reach the city than there was a great excitement among the *Ulema*. They challenged the claimant to controversies, and determined that a discussion should be held with Maulavi Nazir Hussain who was the teacher of the Ahl-Hadis section of *Ulema* in all Hindustan. The Juma' Mosque was fixed as the place of discussion. But all these arrangements were settled by the opponents themselves, and no information was given to the claimant. When the time fixed for the discussion arrived, Hakim Abdul Majid Khan of Delhi came with a carriage and requested the Promised Messiah to proceed to the mosque where the discusion was to be held. The latter answered that in the prevailing state of public excitement there was likelihood of a breach of the peace, and that therefore he could not go unless police arrangements were made, and that moreover he should have been previously consulted regarding the discussion, and the conditions to be observed by the parties in the debate should have been previously settled. His non-appearance served to increase the public excitement. He, therefore, issued a declaration to the effect that if Maulavi Nazir Hussain of Delhi would take an oath publicly in the Juma' mosque stating that Jesus (peace be on him), according to the version of the Holy Quran, was still alive and had not met with his death, and if within one year of taking the oath no Divine punishment should overtake him, then the claimant should be proved a liar and should burn all his books. He also fixed a date for the oath-taking. The disciples of Maulavi Nazir Hussain were much perturbed at the proposal and began to set up obstacles in its way. But the populace were insistent. What harm was there, they asked, if Maulavi Nazir Hussain should hear the proposition of the claimant and swear that the same was false. A great crowd assembled in the Juma mosque. People advised the Promised Messiah not to go to the mosque as there was likelihood of serious


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riot. But nevertheless he went there and with him there went twelve of his disciples. (Jesus of Nazareth had also his twelve disciples. The coincidence of number was itself a sign). The spacious edifice of the Juma mosque was full of men both inside and out, and even the stairs were crowded. Thrugh this sea of men who were mad with rage and looked at him with bloody eyes, the Promise Messiah and his followers made their way to the *Mehrab* and took their seats. For the preservation of order there had come the Superintendent of Police with other Police officers and nearly one hundred constables. Many of the crowd had stones concealed and were prepared at the slightest hint to cast them at the claimant and his party. Thus would the Second Messiah have been a prey to the wickedness of the Pharisees and scribes like Jesus of Nazareth. Instead of crucifixion the people were bent upon stoning the Second Messiah. They failed to carry their point in the verbal discussion which followed. They did not agree to discuss the question of the death of Jesus. None of them were prepared talk of the proposed oath, nor would they allow Maulavi Nazir Hussian to do so. Khawaja Muhammad Yusuff, a Pleader of Aligarh, got from the Promised Messiah a written statement of the articles of his faith, and prepared to read out the same. But since the Maulavis had given out to the public that the claimant did neither believe in the Quran, nor in the angels, nor in the Holy Prophet, they apprehended that the recital of the articles would expose their deceit. They therefore incited the people. Immediately a great row was set up and Khawaja Yusuff was prevented from reading the statement. The officers of police, when they saw the gravity of the situation, ordered the constables to disperse the crowd, and announced that no discussion would be held. The gathering thereupon dispersed. The police made a ring round the Promised Messiah and led him out of the mosque. Reaching the gate there was a short delay in getting a carriage. Immediately a crowd gathered and showed signs of excitement. An assault was imminent. Just then the officers put the Promised

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Messiah into a carriage and got it started and busied themselves in dispersing the crowd. After this the people of Delhi invited Maulavi Muhammad Basheer of Bhupal and a discussion took place between him and the Promised Messiah, a detailed report of which has been printed and published. Some time later the Promised Messiah returned to Qadian. After staying there for a few months in 1892 he set out on another journey. First he went to Lahore where he had a discussion with Maulavi Abdul Hakim of Kalanore. From there he proceeded to Sialkot thence to Jullunder and next to Ludhiana, whence he returned to Qadian.

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## A Debate with the Christians

In 1893 a debate was arranged with the Christians. The spokesman of the latter was one Abdullah Atham, a retired Extra Assistant Commissioner. The debate was held at Amritsar and continued for 15 days. A description of the debate has been published under the name of "Jang-i-Muqaddas" (the sacred war). In this debate, as in all others victory remained with the Promised Messiah. The Christians were strongly beaten and a very salutary effect produced upon the public. The debate was carried on in writing. The parties sat confronting each other and wrote out replies to each other's papers. The original papers have been published in book-form. It was apparent that that the powerful arguments of the Promised Messiah frequently placed the Christian champion in a tight corner, and oblight him continually to shift his ground. Sometimes he indulged in unjustifiably strong language. The Promised Messiah put forward the modern rule of disputation, viz., that the positions taken up by either party in order to prove the truth of his system and the arguments cited in support of such positions must be adduced from the recognised books of the system.

A curious episode occured in course of the controversey which made friends and foes alike admit the transcendant nature of the Promised Messiah's genius or rather the Divine

help which accompanied him. One day, when the subject for debate was something quite different, the Christians, in order to put the Promised Messiah to shame, collected a number of men maimed and blind, and while the debate was in full swing, presented them to the claimant saying that since he had claimed to be the Promised Messiah, and since the first Messiah (Jesus) used to cure the maimed and the blind, therefore his claim to be the Promised Messiah could be accepted only if he could effect a similar cure. They added that there was no need for him to go far to find the patients since they were already at hand. The sally took the assembled people by surprise and they wondered how it would be met by the claimant. The Christians felt elated and thought that a stunning blow had been dealt and their opponent had suffered a severe discomfiture in a full assembly. But when they heard the reply of the Promised Messiah their joy changed into chagrin and self-reproach and victory turned into defeat, and every one applauded the readiness and appropriatensss of the reply. The Promised Messiah said that the curing of such patients by Jesus was an assertion of the New Testament and formed no part of his own conviction. In fact to him the miracles of Jesus bore an altogether different aspect. It had indeed been claimed by the New Testament that Jesus used to effeet the physical cure of such patients and that simply by a touch of the hand, and not by medicine nor by prayer. And in the same book it is written that if the Christians have but a grain of faith they can perform more wonderful miracles than these. Therefore, it did not lie with the Christians to bring those patients to him; rather it was he who was entitled to present the patients to them, and therefore with due acknowledgment of their kindness in collecting the patients, he then presented them to the Christians with the request that, agreeably to the commands of the New Testament, if they had in them faith as a grain of mustard seed, they should place their hands on those patients and command them to be whole.

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If the patients were cured, he would be convinced that they and their faith were true. If, however, they failed and could not act up to their own pretensions, then no one could possibly believe in their truth. The rejoinder made a great impression and the Christians were altogether dumbfounded and hastened to change the topic.

Shortly after this debate he paid a visit to Ferozepore. During these journeys he was everywhere harassed and persecuted. In addition to the written matter published against him, wherever he appeared the people compaigned to annoy and torment him.

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On the 1st January 1896 the Promised Messiah inaugurated a movement for the general introduction of Friday prayer, which is one of the most useful institutions of Islam, and a symbol of its greatness. He made arrangements for the submission of a memorial to the Government of India for the closing of offices on Fridays. It had unfortunately come to pass, and it was for the Mussalmans a practical and powerful sign of the advent of the Promised Messiah, that a good deal of misconceptions had begun to prevail among them regarding the Friday prayers, and in view of certain conditions attached to the institution, the obligatory nature of the same had begun to be doubted. At many places the Mussalmans had already abandoned the observance of these prayers. The Promised Messiah wanted to revive the institution and desired the Government to close their offices on Fridays. He resolved to approach the Government with a memorial, but before it could be prepared, the Maulvis as usual set up an opposition and wanted to take the management of the affair into their own hands. The object of the Promised Messiah in the work was purely unselfish. He had not counted upon any obligation or reward. His one aim was that anyhow the great service might be rendered to Islam, it did not matter by whom. At the instance of Maulvi Muhammad Hussain of Batala he made a

public announcement that if the said gentleman undertook the responsibility of moving the Governmet on the question, he would leave the matter entirely to him. It is to be regretted that Maulvi Muhammad Hussain by this means only served to postpone the useful measure. The proposal of the Promised Messiah had, however, its origin in a Divine source and ultimately found its fulfilment.

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## Ahmad at a conference of Religions

Towards the end of 1896 certain gentlemen resolved to convene a conference of Religions. They invited advocates of different religions to participate. The invitation was cordially accepted. It was laid down as one of the conditions of the proceedings that no attack was to be made on any creed and the following five subjects were fixed upon which the exponents of the different systems were invited to write their theses :

1. The physical moral and spiritual condition of man.
2. The state of man after death.
3. The object of man's life on earth and the means for attaining it.
4. The effect of actions in this life and the next.
5. What are the means for the attainment of spiritual knowledge ?

The initiator of the conference came to Qadian to meet the Promised Messiah and the latter promised to give him every assistance. As a matter of fact it was the Promised Messiah himself, who had suggested the idea of the conference to the initiator on a previous occasion, when he happened to be on a visit to Qadian. The sole intention of the Promised Messiah was to acquaint the world with the truth of his mission. He was not actuated by a desire for personal advertisement or display. He, therefore, persuaded the gentleman to try and give a practical from to the suggestion and the first notice of the conference was actually printed at Qadian. The Promised Messiah directed one of his disciples to render

the gentleman every possible assistance, and himself promised to contribute an essay. When, however, he began writing the essay, he was taken by a severe attack of diarrhoea. Nevertheless the essay was finished. In course of the writing, the revelation came to him....."The essay has come out best" meaning that his paper would excel all others at the conference. Accordingly, he issued a handbill announcing beforehand that his essay would carry away the palm at the conference. The sittings of conference were fixed for the 26th, 27th and 28th December 1896. Six gentlemen were appointed to direct the proceedings. These were (1) Rai Bahadur Pratul Chandra Mukerjee, Judge, Chief Court, Punjab, (2) Khan Bahadur Shaikh Khuda Bakhsh Sahib, Judge, Small Cause Court, Lahore, (3) Rai Bahadur Pandit Radha Kishen, Vakil, Court, later Governor of Jammu, (4) Maulvi Hakim Nur-ud-Din Sahib, physician to the Maharaja of Kashmir, (5) Rai Bahadur Bhavani Darsan, M.A. Settlement Officer, Jhelum, (6) Sardar Joahar Singh, Secretary, Khalsa College Committee, Lahore.

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Many of the eminent exponents of different religions, had sent their contribution to the conference, which excited great public interest. People attended the sittings with great egerness. In fact the conference had assumed the aspect of a tournament of religions, and the partisans of different creeds wished to see victory declare itself for his representative. Under such circumstances all the older systems, which could already count a large following, were safe enough, because there were many in the assemly who could champion their cause. But in the case of the Promised Messiah, his essay was to be read in an assemhly where friends were few and most were opponents, because at that time his followers did not number more than two to three hundred souls all told, and of them not more than 50 were present at the conference. This paper was fixed to be read on 27th December between 1-30 and 3-30 p.m. He could not personally attend the conference, but appointed one of his disciples. Maulvi Abdul Karim,

to read the paper on his behalf. When that gentleman commenced reading the paper, within a short time, such a spell fell upon the assembly that they sat like statues and till the appointed time was finished nobody was aware how long the lecturer had been speaking. When the time for the lecture was over, the audience were greatly agitated because by that time not even the answer to the first question had been finished. There was therefore no limit to their joy when Maulvi Mubarak Ali of Sialkot, whose lecture was fixed to follow next after that of the Promised Messiah, announced that the time fixed for him might be given to the Promised Messiah. Maulvi Abdul Karim accordingly continued with the reading of the paper till it was half-past four, which was the time for the rising of the conference. But even now the first part of the subject had not been finished and the audience desired that that part might be finished before the sitting broke up. The directors accordingly ordered that the reading might be continued and it accordingly went on till it was half past five when the first part of the subject came to a close. As soon as reading was over, the audience made the prayer that the sitting of the conference be extended by another day in order to allow the paper to be finished. Accordingly arrangements were made to continue the sittings on the 29th, while according to the original programme they were to close on the 28th and since some of the representatives of other religions had also made request for additonal time, it was announced that on the following day the proceedings would open at 9-30 a.m. instead of 10.30 a.m., and that the first essay to be read would be the paper of the Promised Messiah. One effect of the impression caused by the first day's reading of Ahmad's essay could be perceived in the fact that while on the previous days of the conference the audience did not fully assemble even at half past ten, on the second day of the reading, it had not yet struck nine when men of all creeds and sects began to pour in large numbers and the proceedings commenced punctually at the appointed

time. On this day also the period of 2½ hours assigned for the finishing of the paper proved inadequate, and since the audiece with one vice desired that the reading should continue, the directors had no alternative but to extend the time. In short it took during the two days altogether seven hours and a half to finish the reading. There was a noise in the city of Lahore and every one was agreed that the essay had carried off the palm at the conference, and the followers of all creeds and sects were unanimous in its praise. Those who wrote the report of the conferece estimated that during the time the essay was being read, the audience gradually swelled to between seven to eight thousand men. In short this lecture was a great triumph for the Promised Messiah and the occasion further impressed the minds of his opponents with the superiority of his genius. Even adverse newpapers were compelled to admit that the paper by the Promised Messiah excelled all others which were read at the conference. An English translation of the essay under the name of "The Teachings of Islam" has met with a specially warm reception in Europe and America.

(To be continued)

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# The Holy Prophet of Islam

*The Promised Messiah*

His companions came
To him in tattered rags, almost
Naked. The Evil One had plundered
All they had; not a shred
Of the garment of *taqwa*
Was left on their bodies.
And what was worse,
They were not only naked,
But also dirty, covered all over
With filth, from the top
Of their heads, to the soles
Of their feet—to an extent
Highly revolting and repulsive!
But the Holy Prophet took them
Into an embrace, more loving,
More full of warmth than even
The embrace of a mother
For her children. He bathed them,
He purified them; and he invested them
With *taqwa*; with a living faith,
Such as sublimates the sources
Of human impulse and action;
And their deeds gave them
Robes of beauty, of dignity,
And splendour, which dazzled
The eyes! They were the darkest,
The filthiest dross;
But the miraculous touch

(*Continued on page 192*)

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*A Review Article*

# From Rabwah to Tel-Aviv*

*Mirza Tahir Ahmad*

The Third resemblance between Amadiyyat and Judaism, alleged by the author of the pamphlet, is that, both of them believe in 'the continuation of the soul of Jesus, the Messiah'.

We confess our inability to understand the meanings of the 'continuation of the soul of Jessus.' It is a meaningless phrase conveying no sense at all. May be, by using these words, he wants to accuse Ahmadies and Jews of believing that 'Soul of Messiah' is ever present in the world or that time and again it comes to the world by a process of repeated births. The fact of the matter, however, is that neither Jews nor the Ahmadies believe in such nonsense.

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The Jewish belief about Messiah is altogather different from Ahmadiyya belief. Moreover both of these beliefs have no similarity with the imaginary belief attributed to them by the Maulana. The belief in the 'continuation of the soul of Jesus' is a product of the Maulana's own imagination. Neither the Jews nor Ahmadies believe in it. It finds no mention in the Old Testament nor in the Holy Quran and traditions of the Holy Prophet. Teachings of Ahmadiyyat are based on Quran and Hadis, the Ahmadies, therefore, can never subscribe to any such unislamic belief.

For Maulana's knowledge, I shall try to explain the Jewish belief about the Messiah. They believe that in order to revive and rejuvenate the Jewish nation and to make it dominate the world a prophet shall appear among them whom the Bible calls the Messiah. They further hold that before the appearance of Messiah, Elia will descend from heaven where he was taken alive alongwith his chariot, according to the

*Continued from the Review of Religions, Feb. 1977.

Jewish traditions. They think that he will descend from heaven and will announce the coming of the Messiah. The Jews are even today waiting for Elia to descend from heaven in his earthly body. They opposed Jesus because of this belief of theirs. They are not prepared even to consider over the claim of any claimant to the Messiahship unless Elia comes first. To name this belief as the belief in the continuation of the soul of Jesus is a typical example of the worst type of religious jugglery.

Again, the Ahmadiyya belief is contrary to the Jewish belief stated above. The Ahmadies believe that the Messiah, whose coming was foretold in the Bible, came in the world and after completing his mission, died a natural death and shall never again come into this world. They believe Jesus of Nazareth to be a true prophet of God and reject the allegations that he was a false prophet. They also reject the Jewish notion about Elia and believe, on the contrary that no prophet or messenger was ever taken alive to the heaven. According to them such an idea is contrary to the attributes and limitations of prophethood and of ordinary humanity.

After explaining the Jewish and the Ahmadiyya beliefs, we seek permission to ask Maulana—first, what, in these two opposing views, has led the Maulana to claim that they resemble each other? Does not one need a special mental attitude to discern such a resemblance? And is not this special attitude of mind known in simple English as prejudice?

Secondly, please explain, how the Ahmadiyya belief stated above can be labelled as the belief in 'the continuation of the soul of Jesus'? How a belief about a prophet that he has died a natural death like all the other prophets and mortals and that his soul has gone to heavens never to come back to this mortal world, can be called 'the belief in the continuation of the soul of that prophet'? By what logic, reason or language such a label can be justified? Moreover, why not say that Ahmadies believe in 'the continuation of the souls

of all the prophets because their belief about Jesus the Messiah is the same as their belief about all the other prophets of God.

Ahmadies, as we have shown above, hold the same belief about the souls of all prophets and do not assign any special status to the soul of Jesus. But the Maulana on the other hand, himself believes that while all the prophets have died and their souls have left their bodies, the soul of Jesus, however, still remains attached to his body because he had been taken alive to heavens and will be coming back to the world. Now, cannot this belief of the Maulana, be labelled and rightly so, the belief in 'the continuation of the soul of Jesus'? It seems that the Maulana coined this term keeping in view his own belief about Jesus and later absent-mindedly used it for describing the Ahmadiyya and Jewish beliefs.

Now remains the question of resemblence with the Jewish belief. It is strange to note that here also, there is a definite resemblence between Maulana's belief and that of the Jews. The Jews, like the Maulana, beileve that a Prophet was taken alive to heaven who will come back to this world. But for a minor difference of the identity of the prophet, Maulana's belief is a carbon copy of the older Jewish tradition. How does the Maulana account for this resembance?

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As has already been stated the Ahmadies, believing in the prophecies of the Holy Prophet of Islam, peace and blessings of Allah be on him, has accepted a Promised Prophet who was given the name of Messiah by the Holy Prophet of Islam himself. The Maulana should have pondered a little before linking this belief to Jewish belief. Because the Holy Prophet of Islam himself prophecied the appearance of a Messiah in his *umma*. The Founder of the Ahmadiyya Movement did not manufacture such traditions. The books of *Ahadis* are replete with such prophecies. We wonder how can a Muslim object to a view which finds explicit mention in the *Ahadis*. It means only one of the two things; that either he

belongs to the Ahli - Quran sect of Muslims, who reject all *Ahadis* or that he, in his eagerness to condemn Ahmadies, has gone so far as to reject the authentic traditions of the Holy Prophet of Islam. According to our knowledge the Maulana does not subscribe to the views of Ahli-Quran. That leaves us with the only alternative, that blinded by his zeal to oppose the Ahmadies he has dared to reject even the authentic sayings of the Holy Prophet of Islam !

We respectfully remind the Maulana, that all the Muslim sects, including Ahmadiyya sect, but excluding the Ahli-Quran, believe in the coming of Promised Messiah. The only difference is that Anmadies regard a reformer born in the *umma* of the Holy Prophet of Islam as the Promised one of these prophecies, while the non - Ahmadies are still waiting for the reappreance of Jesus of Nazareth, who, according to them, is still alive in the heavens. Ahmadies and Non-Ahmadies, however, agree that Messiah, the Prophet of God will appear. Of course, the Ahmadies believe in the coming of a new *ummati* prophet who was to come with a new soul. They definitely do not subscribe to the view described as 'the continuation of the soul of Jesus.'

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(To be continued)

(*Continued from page 188*)

Of the Holy Prophet's fingers,
Turned them into regal gold
Formerly, they had been a barren
Waste; but his living care
Turned them into fields and gardens,
Of a rare beauty and productive
Power, of which the sweet fruit,
And the bubbling springs,
In comparison with the fields
And gardens here, on this earth,
Remain absoluteiy unique !

(Eng ; Sufi A. Q. Niaz)

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